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Very lucid and instructive is Japhet's book, especially in the chapters which treat of the relation of the accents to each other, and demonstrate the rules of their consecution according to the different structure of the sentences. Every rule is illustrated by numerous examples taken especially from the Pentateuch. Guided by these lucid rules the intelligent student is enabled to provide any passage of the Hebrew Bible with the proper accents.

The seventh chapter explains the meaning and the reason of the two-fold accentuation with which the Decalogue has been provided by the Masoretes.

Highly interesting is the closing chapter, which treats of the use of the accents as musical signs and illustrates the traditional modulation by transcribing the single accents and those of whole scriptural passages into musical notes of our time.

We recommend Japhet's book to all who take interest in the subject of biblical accentuation.

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#### LANDAU, DIE GEGENSINNIGEN WÖRTER IM ALT- UND NEUHEBRÄISCHEN.\*

*Enantiosemy*, or the occurrence of two opposite meanings for one and the same word, was first treated in special monographs by the Arabian grammarians.† Recently Carl Abel discussed the subject with reference to old-Egyptian and Coptic.‡ In Hebrew thus far only single words of this kind have been incidentally noted and commented upon in the rabbinical literature and in some modern commentaries and periodicals. In Dr. Landau's book we have therefore the first comprehensive and systematic discussion of this interesting problem in Hebrew.

In the interesting and suggestive introduction (pp. 10-30) Dr. Landau examines the various attempts at an explanation of the problem from a linguistic, logical and psychological standpoint. He himself ascribes the *enantiosemy* to nine factors: 1) objective reasons which are inherent in the things themselves (*i. e.*, an object may be viewed and described from opposite sides), 2) polarity of certain ideas which are thus subject to differentiation, 3) present phonetic identity of originally phonetic variation, 4) contrast of association of ideas, 5) the tropical nature of

\* DIE GEGENSINNIGEN WÖRTER IM ALT- UND NEUHEBRÄISCHEN SPRACHVERGLEICHEND DARGESTELLT, von Dr. E. Landau. Berlin: S. Calvary, 1896. 8vo, 236 pp. M. 7.

† The *كِتَابُ الْأَصْدَادِ* (*Kitābu-l-Addād*; sive liber de vocabulis arab. quae plures habent significationes) of Abū Bakr Ibn al-Anbārī (885-940 A. D.) obtained the position of a standard book on this subject. It was edited by M. Th. Houtsma, Leyden, 1881. Also see Th. M. Redslob, *Die Arabischen Wörter mit entgegengesetzten Bedeutungen*, Göttingen, 1873, and Friedrich Giese, *Untersuchungen über die Addad (auf Grund von Stellen in alt-arabischen Dichtern)*, Berlin, 1894. (Diss.)

‡ "Über den Gegensinn der Urworte" in his *Sprachwissenschaftliche Abhandlungen*, Leipzig, 1885, pp. 311-367; cf. also "Über den Ursprung der Sprache," *ibid.*, pp. 299 sqq.

language. For the Semitic languages in particular: 6) lack of compounds and abundance of denominatives, 7) the tendency of the Orientals to wit and irony, 8) our imperfect knowledge of the Oriental mode of thinking, and 9) the difference between the Orientals and Occidentals in the manner of expression.

The words of opposite meanings are divided into and treated under ten categories (pp. 39 *sqq.*): i) phonetic identity with difference of root (homonyms), ii) privatives, iii) relations of space, iv) relations of time v) motion, vi) *voces ambiguae*, vii) reciprocity, viii) affects, ix) tropes, x) relations (particles). This division—perhaps suggested by the ten metaphysical categories of Aristotle, as the whole treatise exhibits a straining after a philosophical coloring—cannot be called a methodical one, and is the more surprising as in the enumeration of the causes of *enantiosemy* quoted above Landau seemed to have approached the problem from the right direction. The present classification is artificial and separates what belongs together. Thus nearly all the words of the category of motion (נָגַשׁ, קָרַב, יָצָא, etc.) are properly a subdivision of the category of the *voces ambiguae*. For they unite opposite meanings primarily because their primitive significance is neutral; they are neutral because they express motion. So also many of the words of the category of affects (יָלַל, רָוַע, etc.). While on the other hand שִׁקַּק *be thirsty* and *quench the thirst*,\* and הוֹכִיחַ *reproach* and *justify one's self*, enumerated under the *voces ambiguae*, would better come under the category of tropes (metonymy).

The book frequently also betrays the lack of a firm handling and sifting of the subject matter. Thus it is difficult to see a "Gegensinn" in בֹּקֶר *morning* and the *next day*, עֶרֶב *evening* and the *whole night*, שַׁבָּת *Sabbath day* and *week*, or *Sabbatical year*, etc., in which the second meaning is not the *contrarium*, but merely the extension of the first. Or when the contrary meaning is produced by a different preposition or adverb, as סָקַל בְּ *stone*, קָרַב אֵלָיךְ *get away*, etc.†

Space will not permit to enter into a detailed criticism of Landau's renderings and derivations of some words, as, for instance, גִּלְגַּל (Ps. 2:11) *tremble*, מִקֶּץ (Deut. 15:1; Jer. 34:14) *at the beginning*, or the assuming for עֶזֶב, on account of Ex. 23:5 and Neh. 3:8, two stems (comp. the development of meaning in Assy. *ezêbu* and *šûzubu*), or the connecting of חֶסֶד (Prov. 25:10) with New Hebr. חֶשֶׁד. For, after all, these exceptions do not materially impair the value and usefulness of the treatise nor diminish the service Dr. Landau has rendered to Hebrew lexicography in having taken up the subject and presented the material bearing on it. And it is indeed a rich material that he offers. The words and their various meanings are given in their textual connection;

\* Cf. Arab. نَهَلَ, Giese, p. 21.

† The Arabian grammarians consider as a ضِدّ "a word that without differentiating additions signifies two contrarily opposite ideas," Redslob, p. 6.

the commentaries, especially the mediæval Jewish, are copiously quoted, accompanied by numerous parallels from the Semitic dialects as well as from Indo-European languages. So that the treatise forms a kind of *thesaurus* on the question. Indexes of the words of the several languages discussed in the book facilitate its use for reference.

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### STUDIA SINAITICA NO. V.\*

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This volume is a valuable contribution to the apocryphal literature of the New Testament and an indispensable supplement to the VIIIth volume of the Ante-Nicene Fathers (Coxe's edition). The following criticisms are not meant as a disparagement of that which the learned author has set before us in the way of texts, translations, and introductions; but they are simply corrective of slight errors and suggestive of changes which might enhance the usefulness of the work.

1. All of the texts are translated in full, except the Arabic recensions of the Anaphora Pilati. In foot-notes the more important variations of the Arabic as compared with the Syriac are given. But these notes are unsatisfactory for two reasons. First, with the exception of the second note on page 1 no sign is given to indicate whether the version is made from the first or second Arabic recension. Secondly, not all the variations are noted. On page 4, line 6, the Syriac reads: "And I strove much to release him and I could not." Since the editor is in the habit of marking the omissions from the Arabic texts, surely the omission of such an important passage as this, which occurs in neither of the two Greek recensions, should have been called to our attention.

2. It would have spared a great amount of work to scholars who wish to compare the two recensions of the Arabic text of the Anaphora Pilati, had the variations between them been noted. The redactor has counted ninety-nine variations on the three pages of the Paradosis alone. Most of these variations are immaterial, the agreement between the two being so close as to preclude the supposition of different translators from the Greek. One is rather the revision of the other,—revision rather than corruption, for the employment throughout B of certain words and idioms in preference to others which are used in A shows a method, rather than the result of chance or of mere copyists' errors.

In general, the translations can be relied upon implicitly. The rendition of the Syriac text has been revised by Dr. Eberhard Nestle. We call attention, however, to the following oversights: On page 1, line 11,

\* STUDIA SINAITICA No. V. APOCRYPHA SINAITICA. I. Anaphora Pilati, three recensions (in Syriac and Arabic); II. Recognitions of Clement, two recensions; III. Martyrdom of Clement; IV. The Preaching of Peter; V. Martyrdom of James, son of Alphæus; VI. Preaching of Simon, son of Cleophas; VII. Martyrdom of Simon, son of Cleophas, in Arabic [*i. e.*, from II. to VII. inclusive are in Arabic]. Edited and translated into English by Margaret Dunlop Gibson, M.R.A.S. London: *C. J. Clay and Sons*, Cambridge University Press Warehouse, Ave Maria Lane; Glasgow: 263 Argyle Street, 1896. \$3.75.